DOCUMENT RESUME

ED 474 233 CE 084 668

TITLE	Issues of HRD. Symposium.
REPORT NO	No-28
PUB DATE	2002-00-00
NOTE	25p.; In: Academy of Human Resource Development (AHRD) Conference Proceedings (Honolulu, Hawaii, February 27-March 3, 2002); see CE 084 635.
PUB TYPE	Opinion Papers (120) -- Reports - Research (143) -- Speeches/Meeting Papers (150)
EDRS PRICE	EDRS Price MF01/PC02 Plus Postage.
DESCRIPTORS	Administration; Adult Learning; Definitions; Educational History; Educational Principles; *Educational Theories; Educational Trends; *Human Resources; *Labor Force Development; Literature Reviews; *Organizational Climate; Postsecondary Education; Program Development; Scholarly Journals; Social Sciences; *Spirituality; Theory Practice Relationship; Trend Analysis; Work Attitudes; Work Ethic; *Writing for Publication
IDENTIFIERS	Association Magazines; Professional Journals; *Professional Literature

ABSTRACT

This document contains three papers from a symposium on issues of human resource development (HRD). "The Complex Roots of Human Resource Development" (Monica Lee) discusses the roots of HRD within the framework of the following views of management: (1) classic (the view that managers must be able to create appropriate rules and procedures for others, be good judges of people, and able to take independent action); (2) scientific (the view that, with the right training, anyone can acquire good management techniques); (3) processual (the view assuming that the economic advantage will come to those who are best able to spot opportunities, learn rapidly, and create appropriate commitment among colleagues); and (4) phenomenological (the view that management is mainly about the "study of being"). "HRD Literature: Where Is It Published?" (Larry M. Dooley) explores whether HRD professionals are continuing to publish primarily in the same five journals identified in 1994 as containing the majority of all HRD manuscripts published. "Post-Millennial Discourses of Organizational Spirituality: The Critical Role of HRD" (Sharon Turnbull) analyzes the growing interest in spirituality inside organizations and concludes that, by "colluding with the desire to colonize spirituality as a new management function," HRD practitioners may inadvertently destroy the very meaning that the spirituality movement is pursuing. The first and third papers include substantial bibliographies. (MN)

Reproductions supplied by EDRS are the best that can be made
from the original document.

ED 474 233

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

Lee Dodey Turnbull

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

1

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☒ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

2002 AHRD Conference

Issues of HRD

Symposium 28

Honolulu, Hawaii

February 27 - March 3, 2002

BEST COPY AVAILABLE

CE084668

The Complex Roots of Human Resource Development.

Monica Lee
Lancaster University, UK

This paper uses notions of complexity in which to frame the case for the existence of processes that underlie the 'human condition' and that colour our existence and our understanding, theorising, and depiction of that existence. I use a Jungian typology to reinforce the parameters of four paradigms by which management and HRD have been interpreted, and locate this within some findings from evolutionary psychology. This analysis suggests that HRD is located at the dynamic and co-creative interface between individuals and organisations. The language of complexity is used to articulate implications this view holds for our understanding and practice of 'HRD'.

Keywords: Complexity, Evolutionary Psychology, Meta-typology

As the various branches of social science have developed the way in which they build accounts for the world and our existence within it they have moved away from each other and from the natural sciences. Barklow, Cosmides and Tooby (1992) note that the natural sciences have retained a common root in their development, such that any move forward needs to fit with both its 'home' discipline, and also be concurrent with all others in order to be accepted. This has not happened in a consistent way within the social sciences. In adopting a post-scientific perspective postmodernism has challenged many of the contradictory yet self-sustaining frameworks that have developed. Yet in creating a world that is devoid of structure other than our own unique and individual structuring of it, postmodernism is actively engaged in preventing constructive (or 'with structure') dialogue between the various disciplines of the social science (though see Cilliers, 1998). In contrast to this, the notions of complexity provide the ideal vehicle by which a meta-view of human existence can be established within which apparently contradictory world views can be accommodated.

Central to complexity theory is the idea that a complex system is more than 'just' a complicated system. A complicated system or a problem might be very complicated indeed, but with time and effort all its parts, and its whole can be measured and understood. In contrast, a complex system might be quite simple, yet its parameters cannot be measured or quantified (in the normal sense) and the whole is more than the sum of the parts. However much we atomise the different parts we can never get to the essence of the whole. In this there is similarity between postmodernism and complexity theory, however, unlike postmodernism, complexity theory suggests that whilst aspects of complex systems cannot be measured in the normal sense, we can infer relationships between the constituent parts and sub-systems, and we can deduce global underlying principles. Put another way, however we chose to view the world, there exist processes that underlie all of humanity, and the principles of complexity theory might provide a language by which we can get closer to an appreciation of them. (Tsoukas & Hatch, 2001)

There is no requirement that a complex system be uniform in nature. It may have sub-systems that appear in structure and function to be significantly different to each other and to the whole yet each is in relationship to the others and to the 'environment' of the whole, and the whole is in relation to the wider environment. This relationship might be one that is in a state of 'far from equilibrium' (Stacey, 1993) yet the system maintains dynamic coherence through autopiotic processes, and adheres to its global underlying principles. The following sections of this paper suggest that there exist processes that underlie 'the human condition' and mechanisms by which these are transferred across generations. Further, the diversity apparent between individuals and nations is indicative of self generating and autopiotic sub-systems that might be complex in their own right, but which are still parts of the whole, as each derives its identity or being from its opposite (as perceived from the whole) and 'development' in any of these sub-systems is synonymous with interaction with the whole.

Underlying Processes

In this section I shall explore what these processes might be through illustration. I do this to emphasis their metaphorical or representational nature. The words employed are used to represent concepts which are themselves socially constructed representations – in other words – whilst there might be some commonality of language between the various constructions discussed here it must be remembered that the meanings behind the words are dynamic, situated and ephemeral. One word may mean different things in different contexts and different things to different

Copyright © 2002 Monica Lee

people (Jankowicz, 1994). I am therefore trying to explore the parameters of the concepts or meanings behind the words, whilst acknowledging that these concepts are also socially constructed and essentially undefinable.

Four main views of 'management' can be identified: the classical, scientific, processual and phenomenological. (Lee 1997a). Managers, within the classical view, must be able to create appropriate rules and procedures for others to follow, they must be good judges of people and able to take independent action as and when required. Good managers are assumed to be 'born' rather than 'made' – and so Management Development is a matter of selecting the 'right' people with leadership potential. The *scientific* view assumes that human behaviour is rational, and that people are motivated by economic criteria (Taylor, 1947). Within this view 'correct' decisions can be identified and implemented appropriately through scientific analysis, and thus good management techniques can be acquired by anyone with the right training and 'training departments' systematically identify and fill the *'training gap'*. Both of these approaches assume a structured and known world based upon rational principles and in which rationality leads to success. The other two approaches to management assume a world in which agency (rather then structure) is the predominant force. The *processual* view of management assumes that economic advantage will come to those who are best able to spot opportunities, to learn rapidly, and to create appropriate commitment amongst colleagues. Human resource development is seen to help managers develop leadership and interpersonal skills, creativity, self reliance and the ability to work in different cultures. Although the individual is the main stakeholder in his or her own development, the direction of the organisation (and thus of an individual's development) remains at the behest of senior management who, through initiatives such as Business Process Re-engineering (BPR), aspire to mould the organisation and the people within it. *Phenomenological* management, differs from processual management by the way in which the activities drive the functions, strategies and even leadership of the organisation. For many, management is about 'purpose' and 'doing' whilst phenomenology is about the 'study' of 'being'. All individuals are seen to collude with their situation and, through that collusion, are 'together' responsible for the running and development of the organisation (despite some being 'senior management' and others from the shop floor). 'Management' is about being part of a system whose activities change as a function of the system and of its relationship to its environment.

These four approaches link quite closely to the four ways in which the word 'development' is used in the literature, as delineated through an entirely different line of research (Lee 1997b). Development was used to indicate a form of *maturation* – the (inevitable or natural) progression through series of stages of life cycle. When used to indicate *shaping* it similarly implied a known endpoint to which the individual or organisation was steered by the application of various tools, within a known, quantifiable and manageable environment. In contrast, the other two uses of the word 'development' that were identified did not have a known endpoint. Development as a *voyage* was evident in literature about personal development – in which the self was the agent and the object, and development as *emergent* was evident in social science literature particularly, in which the lines between the individual and the organisation became blurred and the focus was upon co-development and co-regulation.

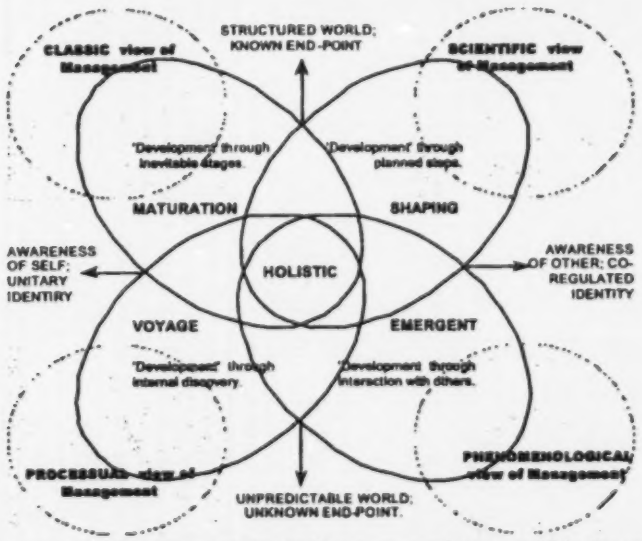

Figure 1. Four types of 'Development', after Lee 1977b

Figure 1 shows a representation of these four forms of development, presented as a typology (in which the lines of the figure indicate the strength of spheres of influence, and not delineations or divisive categories) and maps on to these the four views of management discussed earlier. This latter point is important and worth emphasising. I am NOT here discussing 'real' differences and saying that there exist four ways of 'doing' management or development – or that management or development are 'things' that can be done, or can be done to. In contrast, I am saying that there appear to be differences in the way that people talk about, or enact, whatever it is that constitutes 'development' or 'management' in their eyes, and, that there appears to be some consistency within the realisation of those differences. These points of

BEST COPY AVAILABLE

similarity could, of course, merely be a product of my imagination – my own research being the common factor between the two, however, others have reached the same conclusion..

Parallels to these notions can be seen in the work of Carl Jung (1964, 1971). Jung suggested that whilst everyone seeks to make sense of the world around them, they do not focus on the same things. He suggested that there exist two processes (perception and judgement) which are independent of each other, and both are bi-polar, Perception is the process by which individuals make sense (consciously or sub-consciously) of their surroundings, and is thus mediated by previous understandings, expectation and anticipations, memory and unconscious influences (from the 'promissary notes' of metaphore, myth and rhetoric (Soyland, 1994) to primal drives). When gathering information people *prefer* to focus either on the 'here-and-now' information from their senses, or on the 'what-if' information they 'intuit' from the possibilities and patterns they see developing. Judgement is the process of deciding which of the many alternative perceptival interpretations avaliable at any one instant to adopt as 'reality'. Judgement is influenced by previous understandings and is more likely to be based upon post-hoc rationalisation than the traditionally accepted view of 'scientifically' weighing up the alternatives and rationally choosing the best option in advance of the final decision. When deciding about the information they have gathered, people *prefer* to make decisions based on objective thinking, by analysing and weighing the alternatives from a wide perspective, or to make decisions based on their feelings for each particular situation in an individualised manner.

There is strong evidence of individual variation in preferred perceptual and judgemental styles (see, for example, Mitroff and Kilmann, 1978, and Reason , 1981). Such variation forms the basic premise of the Myers Briggs Type Indicator (MBTI), a management assessment and development tool for individuals and organisations that is being increasingly used world-wide. It is beyond the remit of this chapter to go into the MBTI based literature in any depth, though see Briggs Myers and McCaulley (1985) , Krebs Hirsh and Kummerow (1987) for more detail. I raise the issue here to record general acceptance of the MBTI tool, and thus (by implication) the assumptions on which the tool is based. Other researchers have used Jungian dimensions as a basis upon which to build an analysis of their area, for example, Tufts-Richardson (1996) links Jungian typology to individual spirituality by mapping four types of spiritual path, whilst McWhinney (1992) maps four paths of change, or choice, for organisations and society. Similarly, as can be seen in Figure 2, the work of other researchers who make no claim to root their work in Jungian typology, such as that of Hofstede (1991), can also be mapped onto these dimensions.

I have included different approaches to learning in this figure as I shall refer to them in the next section, however, before moving on I wish to emphasise that we cannot label the dimensions in a fixed and unique manner, but we do need to understand their qualia better if they are fundamental to our way of describing and enacting self and society. In the following section I shall explore the underlying dimensions of these quaternities further by positing their evolutionary basis, and the way in which they might be promulgated.

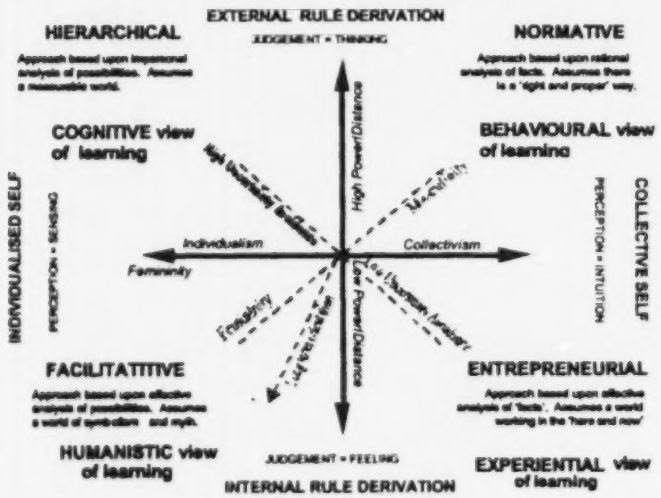

Figure 2. Mapping of typologies.

An Evolutionary Basis?

Research into evolutionary psychology and psychiatry (Barklow, Cosmides and Tooby, 1992; Bradshaw, 1997) suggests that human (and primate) affectional development progresses through the maturation of specific affectional systems, and that 'All major psychiatric syndromes may thus be conceives as inappropriate expressions of evolved propensities concerned with adaptive behaviour in the domains of group membership (..), group exclusion (..), and mating (..).' (Stevens and Price, 1996:29). They argue that there exist two 'great archetypal systems'. The first formative experience faced by our proto-human ancestors would be that associated with parenting and family. As our ancestors developed the pattern of bearing live young that needed parental care for survival they also developed the pattern of behaviours and emotions that bonded parent and child in

BEST COPY AVAILABLE

a dependant relationship. Thus their first great archetypal system has to do with attachment, affiliation, care giving, care receiving, and altruism. As the child grew, was replaced by other children, and eventually became a parent themselves, so 'self' – and as a necessary and integral part of that process, 'not-self', or the 'other', emerged. Therefore, that the first fundamental dynamic played out in each person's life is that of self and other. This pervades the whole of our existence and is the core of self-development literature.

The second formative experience was that of collectivity. For 99 percent of its existence, humanity has lived in 'extended organic kinship groups' of about forty to fifty individuals,comprising six to ten adult males, twelve to twenty child bearing females, and about twenty juveniles and infants. (Fox, 1989). As predators, they were sufficiently effective not to need to develop large aggregations, flocking behaviour and high sensitivity to others in the group in order to survive, but they were sufficiently weak that they could only exceptionally survive as solitary individuals. We are therefore left with an awareness of society and its necessary structures and hierarchy, and also of individual agency. This equates to Steven and Price's second great archetypal system, that concerned with rank, status, discipline, law and order, territory and possessions. Stevens and Price posit that the search for achievement of archetypal goals occurs throughout the whole of the life-cycle, though the presenting face of the goals we seek changes as our circumstances change with age. These dual aspects of our collective psyche (self and other, and the structured law and the anarchic body (Hopfl, 1995)) can be seen mirrored in the tensions between sociology and psychology, or between structure and agency, as elucidated by Giddeons (1976). .

In other words, we can identify two fundamental processes derived from our evolutionary history that continue to effect our humanity and our enactment of our existence. I want to make a clear distinction between the discussion here about the existence of fundamental or underlying processes and our day-to-day appreciation of them. Our daily lives and ways of seeing them are framed by our sense making of our past and by our anticipation of the future – we each live in our own self-constructed worlds. The surface diversity of our own worlds does not, however, detract from the existence of underlying processes. Our existence is interpreted differently across the spread of our civilisations, but that is a matter of the ways in which we choose to make sense of our existence.

Autopiotic Mechanism for Promulgation of the Sub-sets.

Socialisation can be seen as a mechanism by which the tensions and their resolution between self and other, and between structure and agency, are promulgated and emphasised through succeeding generations. I base my argument on the view that social development is a process of creative interaction in which 'individuals dynamically alter their actions with respect to the ongoing and anticipated actions of their partners.' (Fogel, 1993:34; Smith, 1992; McWinney, 1992; Lee, 1994). Relationships exist within mutually constructed conventions or frames of reference (Kelly 1955; Duncan 1991:345; Moreland & Levine, 1989), and a dynamic view of culture is facilitated (Hatch, 1993). 'Society' exists in so far as people agree to its existence - and could be a family unit or a nation. In some way (whether by being born into and thus socialised within it - as in a family or nation; through meeting 'like minded people and thus forming friendship groups; or formally through induction into an organisation) individuals come to identify (and be identified by others) as part of a community. In doing so they help create and collude with underlying values and norms. This process starts at birth and is a basal acculturation mechanism in which the underlying processes are the same whether the focus is upon family and friendship groupings, temporary 'micro-cultures', small or large organisations, or national culture (Burns, 1977).

There is empirical evidence of correlation between form of parenting and the child's life stance (Baumrind, 1973; Bee, 1985), and between career and family history (Cromie, Callaghan & Jansen, 1992). Similarly, there is evidence that choice of curricula, methodological approach and course design are partially governed by the value base of the providers, and thus perpetuate that value base (Ashton, 1988; Boyacigiller and Adler, 1991). Thus the approach to learning adopted by each society has a fundamental effect upon the continuation of the parameters of that particular society (Lee 1996). In Figure 1 different forms of learning were mapped against the archetypal parameters of self and other, and of structure and agency. In practical terms, the 'cognitive' environment carries with it group norms about received wisdom and the value of qualifications. Power is vested in those who have achieved qualifications and those who can give them. Cogent argument carries more importance than does applicability or individual difference. The 'problem' student (or heretic, Harshbarger, 1973) would be someone who lacked sufficient intelligence to master the required concepts. The 'behavioural' environment focuses upon activity, functionalism, and the importance of the end result. Norms are about identifying competence, and filling the 'training gap' to achieve appropriate levels of competence. The heretic is someone unable to demonstrate the required competence. The 'humanistic' environment focuses upon difference and equality. Received wisdom (in so far as it epitomises a particular view of reality) is inappropriate, as are identifiable and assessable 'competencies' (in so far as they epitomise a 'right' way of doing things). The problem participant is unwilling to explore and share

their affective and attitudinal aspects. In the 'experiential' environment the focus is on actionable outcomes - the end justifies the means. The heretic is someone who questions the route, or prefers inactivity. ('The confidence to act is a prerequisite for learning', Blackler, 1993

It is rare, in 'real life', that 'learning' only occurs within one approach. Instead, it is much more likely that in any situation one learns more 'holistically' (Lee 1996). Honey and Mumford (1989) suggest that 'experience' plays a part in any learning, regardless of whether or not it is acknowledged or focused upon within the educational process. One of the best known models of experiential learning is that of Kolb (1974, 1984) who suggests that the process of learning is cyclical, revolving through experience, reflection, theorising and planning. In Figure 3 this is represented by the large (arrowed) circle. From this perspective, we only really learn by engaging in all aspects of the activity.

Figure 3. Movement through typologies. (after Lee 1996)

Transformative experiences, therefore, appear to be those that force us to (re)examine our world- view... (Emery & Trist, 1965, Pascale 1990). Any 'experience' is an opportunity for learning, however, as Dewey (1938) pointed out, 'It is not enough to insist upon the necessity of experience, nor even of activity in experience. Everything depends upon the quality of experience which is had ... every experience lives in further experiences.' Vasilyuk (1984) takes it further, building the case that all learning that has a transformative effect upon us is derived from a clash between our understanding of the world and our experience, such that learning and change are painful processes of redefinition and Romanelli & Tushman (1994) offer empirical support for rapid, discontinuous change in organisations being driven by major environmental changes. Similarly, Stevens and Price argue that our changing lives necessitate re-negotiating our position with respect to the great archetypal systems, and that 'Psychopathology results when the environment fails, either partially or totally, to meet one (or more) archetypal need(s) in the developing individual.' (1966:34). In the terms of complexity theory, transformative experiences occur at bifurcation points, when the system and the environment impact in such a way that the system can either continue in its current, well travelled pattern, or shift to some way of being that is new and unpredicted (though not necessarily unpredictable). Indeed, the current analysis would suggest that the system is likely to shift to incorporate qualia of a different world view.

I have argued that there exist two main bi-polar underlying processes by which the human condition is structured, and that these give rise to four main archetypes. The processes of socialisation, or learning, emphasise particular aspects of our world view, such that the various systems or sub-systems, be they individuals, organisations or nations, have a tendency to enact the qualia of a single archetype. However, although I have talked of the qualia of the archetypes, I have deliberately failed to define them other than by example. Archetypes, by their nature, are undefinable in the scientistic sense, and also, as discussed above, the qualia are unmeasurable other than dialectically (Pascale 1990) by reference to their 'opposite'. Furthermore, that 'opposite' might be different under different occasions or interpretations. For example, in one situation it was found that the word 'conflict' was interpreted by some people to be 'contested negotiation' whilst others saw it as 'a fight to the death', and acted accordingly with misunderstanding on both sides (Lee 1998). We could extrapolate that for these people the opposite to their views of conflict would be the similar but subtly different qualities of 'easy negotiation' and 'peaceful life'. We live within our own world view yet in order to understand or even describe it we need to compare it with that of others in a dialectic manner. In other words - to know what we are, we also have to know what we are not. We can't categorise the human condition in a positivistic mutually exclusive sense, but we can use the arguments above to develop a dialectically based typology.

A metatypology has been developed, but eight pages of text are too limiting to explore it. The benefit of a metatypology based upon notions of complexity is that it helps model the variability of social form. Different parts of the system might well adopt different configurations, and configurations might change as 'needed'. The activities of the system are emergent and feed back into it (Weick, 1977), they can influence all other aspects of the system, and the system itself can be 'far-from-equilibrium' (Stacey, 1993). This approach, therefore, denies the ability to 'plan' or 'control' organisational development - it argues for a resource-based view of the organisation in which the

BEST COPY AVAILABLE

role of 'managing' is fragmentary (i.e. Mintzberg, 1979) and offers a valuable critique of the established 'discipline' of strategy. In addition, because this view eschews ideas of (real) control by a hierarchy, as well as questioning the ability of the organisation to (really) predict or plan, it is more in tune with work that questions the serial and causal nature of our existence (Author & Flatau, 1996).

From Hereclites onwards (circa 500 BC) it has been suggested that humanity is in a state of always 'becoming' despite the appearance of structured categorisation and 'being' fostered by Western scientism (Lee 2001; Stacey, Griffin and Shaw, 2000). In other words, our lives are dynamic, and in a state of constant change. Fixed goals, known end points and clear delineations are tools that we use to provide a sense of stability, but that sense merely a mechanism and is false with respect to the wider reality of existence. The meta-typology, presented here with lines and detail, is merely an attempt to indicate underlying structures, those structures exist, however, not as things in themselves but are presented as a possible pattern of relationships: a representation of the relationships between other representations. As noted above, even the terminology used is just a representation. For example, Campbell and Muncer (1994) show that both occupational role and gender are indicative of whether a person views 'aggression' as a functional act aimed at imposing control over other people, or in expressive terms as a breakdown of self control over anger. Thus understanding of the word 'aggression', co-varies with the axes and will be interpreted by different readers in different ways.

HRD as the Relationship Between Representations.

As illustrated in Figures 1 and 2 above, one's view of the nature and role of HRD is dependant upon one's world view. This paper, however, suggests that, regardless of one's 'understanding', or the terminology used, that which might be called the development of human resources is actually located at the dynamic and co-creative interface between the elements of the system, and between sub-systems, such that interacting, they become more than the sum of the parts. Thus the business of HRD, in so far as it exists as a concept and a practice, is concerned with the relationship between the representations. Research into HRD is, in effect, research into the processes that underlie the human condition, and the practice of HRD is about influencing the relationships that comprise the glue of the human condition.

As we research into HRD it means that we need to be aware that we are researching the intangible and un-measurable. We can catch glimpses of what we are looking for and we can try to represent or model it – but we need to avoid the temptation to overly objectify or embody that which we research. The 'individual' and the 'organisation' are not unitary bounded concepts – they are part of a whole and are identifiable by their relationship to the whole. It is the interactions that are of importance, rather than descriptions of 'purpose'. Similarly, a change in approach requires a change in the language and meaning that is used. For example, would be inappropriate to talk of 'organisations' as if they had a body and could be anthropomorphised, or of 'people' as if they were machine cogs within 'the organisation' whose function was to 'operate' if we were to adopt a loosely bounded or relativistic view of these elements of the system.

As practitioners of HRD we intervene in the human condition with some aim in mind, yet both the *'outcomes'* and the 'value' of them are subject to interpretation. There is no longer necessarily a clear and obvious route between cause and effect - and one person's preferred 'outcome' might be someone else's feared possibility / cause. In both theorising about HRD and in the practice of HRD we can no longer assume that a particular intervention at a particular time will produce a known effect. We lose the gloss of certainty that many HRD professionals feel is necessary for their work as academics, consultants, trainers etc. HRD and learning are becoming more central to the needs of the nation (as in Watson, 1994) and this shift in provision further increases the complexity and uncertainty of inquiry into the nature (and practice) of HRD.

In Conclusion

I have suggested that there exist 'great archetypal structure' that underlie the human condition, and that these can be identified by their effect upon it, such that human society and thought clusters into four main archetypal world views, termed here, for the sake of convenience and baring in mind the fragility of language, hierarchical, normative, entrepreneurial and facilitative. The axes by which these are located are bi-polar and termed, again, for convenience, self and other, and structure and agency. I suggest that these great systems and their products are most fruitfully discussed using the language (and thus concepts) of complexity. This recognises that whilst the whole system cannot be pulled apart and understood, it can be accessed by examining the relationships between the multiplicity of representations that are located within it. Thus the study of the system is the study of the relationships within it, and that study is that which we might commonly call HRD. It follows from this that the practice of HRD is about *agency*

in a pluralistic, relativistic and interpretative world. This involves the search for the patterning of the whole, for dynamic structures, an understanding of the possibilities and their links - a *holistic* approach. Holistic agency (Lee 1996) is therefore about individual action (or non-action) within a relativistic yet structured world, and thus is about the 'doing' and 'becoming' of HRD.

References

Ashton, D. J. L. (1988). Are business schools good learning organisations?: Institutional values and their effects in management education. *Personnel Review*, 17(4):6-14

Barklow, J. H., L. Cosmides and J. Tooby. (1992). (Eds.)*The Adapted Mind: Evolutionary Psychology and the Generation of Culture.* New York: Oxford University Press

Baumrind, D. (1973). The development of instrumental competence through socialisation. In A. D. Pick (Ed.). *Minnesota symposium on child psychology (Vol. 7)* Minneapolis: University of Minnesota Press.

Bee, H. (1985). *The developing child.* New York: Harper and Row.

Blackler, F. (1993). Knowledge and the theory of organisations: Organisations as activity systems and the reframing of management, *Journal of Management Studies*, 30: 963-884.

Boyacigiller, N., & Adler, N. J. (1991) 'The Parochial Dinosaur: Organisational Science in a Global Context', *Academy of Management Review*, Vol. 16 No 2, pp. 262 - 290.

Bradshaw, J. L. (1997). *Human Evolution: A Neuropsychological Perspective.* Hove: Psychology Press

Briggs Myers, I., & McCaulley, M. H. (1985) *A guide to the Development and Use of the Myers-Briggs Type Indicator*, Palo Alto: Consulting Psychologists Press

Burns, T. (1977). *The BBC: Pubic institution and private world*, New York: Holmes & Meier Publishers.

Campbell & Muncer 1994

Cilliers, P. (1998). *Complexity and Postmodernism: Understanding complex systems.* London : Routledge.

Cromie, S., Callaghan, I., & Jansen, M. (1992). The entrepreneurial tendencies of managers: A research note. *British Journal of Management*, 3: 1-5.

Dewey, J. (1938). *Experience and Education*, New York: Kappa Delta (then Collier)

Duncan, S. (1991). Convention and conflict in the child's interraction with others. *Developmental Review*, 11: 337-367.

Emery, F. E.,& Trist, E. L. (1965). The causal texture of organisational environments. *Human Relations*, 18: 21-32.

Fogel, A. (1993). *Developing through relationships: Origins of communication, self and culture.* Hemel Hempstead: Harvester Wheatsheaf.

Fox, R. (1989). *The Search for Society: Quest for a Biosocial Science and Morality.* London: Rutgers University Press

Giddens, A. (1976). *New rules of sociological method: A positive critique of interpretive sociologies*, London: Hutchinson.

Harshbarger, D. (1973). The individual and the social order: Notes on the management of heresy and deviance in complex organisations. *Human Relations*, 26(2):251-269

Hatch, M. J. (1993). The dynamics of organisational culture, *Academy of Management Review*, 18: 657-693.

Hofstede, G. (1991). *Cultures and organisations, software of the mind: Intercultural cooperation and its importance for survival*, London: McGraw-Hill

Honey, P,, and Mumford, A, (1989). *The Manual of Learning Opportunities*, Maidenhead, Berks.: Peter Honey.

Hopfl, H. (1995). Organisational rhetoric and the threat of ambivalence, *Studies in Cultures, Organisations and Societies*, 1(2): 175-188.

Jankowicz, A. D. (1994). 'Parcels from Abroad: the Transfer of Meaning to Eastern Europe', *Journal of European Business Education*, (in Press)

Jung, C. G. (1961). Psychology and Religion: West and East, Coll. works, vol. II p167, cited in Jung, C. G. 1961. *Memories, Dreams and Reflections*, London: Flamingo.

Jung, C, G. (1964). *Man and his symbols*, London: W. H. Allen

Jung, C. G. (1971). *Collected works* (Hull, R. F. C., evised translation), Vol 6, Psychological Types. Princeton, NJ: Princeton University Press

Kelly, G. (1955). *A Theory of Personality: The Psychology of Personal Constructs*, New York: Norton

Kolb, D. (1974). On management and the learning process. In D A Kolb, I M Rubin and J M McIntyre (Eds.) *Organisational Psychology (Second Edition)*. Prentice Hall.

Kolb, D. (1984). *Experiential Learning*. Eaglewood Cliffs, NJ: Prentice-Hall

Krebs Hirsh, S., and Kummerow, J. (1987). *Introduction to Types in Organisational Settings*, Palo Alto, CA: Consulting Psychologists Press

Lee, M. M. (1994). The isolated manager: Walking the boundaries of the micro-culture. *Proceedings of the British Academy of Management Conference*, Lancaster: 111-128

Lee, M. M. (1997a). Strategic Human Resource Development: A conceptual exploration, *Academy of Human Resource Development Conference Proceedings* (Ed) R Torraco, 92-99, Academy of HRD: Baton Rouge, LA

Lee, M. M. (1997b). 'The Developmental Approach: A critical Reconsideration' in J Burgoyne & M Reynolds (Eds.) '*Management Learning*' pp 199-214, London: Sage

Lee, M. M. (1998). Understandings of Conflict: A cross-cultural investigation'. *Personnel Review*, 27, 3, 227-24

Lee, M. M. (2001). 'A refusal to define HRD' *Human Resource Development International* 4.3, in press

Lee, M. M., & Flatau, M. (1996) 'Serial Logic in a Parallel World', in Mitzla, M. (Ed) *Facilitating ISO900 Training: Report for the European Commission*, Brussels: EC

Lee, M. M. (1996). 'Holistic Learning in the New Europe' in Lee, M. M., Letiche, H., Crawshaw, R., & Thomas, M., (Eds.) *Management Education in the New* Europe, London: International Thompson Publishing.

McWhinney, W. (1992). *Paths of Change*. California:Sage.

Mintzberg, H. (1979). *The structuring of organisations*, Englewood Cliffs, N. J.: Prentice-Hall.

Mitzroff I. I., and Killman R. H. (1978). *Methodological Approaches to Social Science: Integrating divergent concepts and theories*, San Francisco: Jossey Bass

Moreland, R. L. & Levine, J. M. (1989). Newcomers and Oldtimers in small groups. In Paulus, P. (Ed) *Psychology of Group Influence, 2nd Edition*: 143-186. Hillsdale, NJ: Erlbaum.

Pascale, R. T. (1990). *Managing on the Edge: How successful companies use conflict to stay ahead*, London: Viking, Penguin.

Reason, P. (1981). ''Methodological approaches to social science' by Ian Mitroff and Ralph Kilmann: an appreciation', in *Human Inquiry: a source book of new paradigm research*. (Eds) P Reason & J Rowan, 1981, Chichester: John Wiley and Sons Ltd. Pp 43-51

Romanelli, E. & Tushman, M. L. (1994). Organisational transformatio as punctuated equlibrium: An empirical test, *Academy of Management Journal*, 37: 1141-1166.

Smith, P. B. (1992). Organisational behaviour and national cultures. *British Journal of Management*. 3: 39-51.

Soyland, A. J. (1994). *Psychology as metaphor*, London:Sage.

Stacey, R. D. (1993). *Strategic Management and Organisational Dynamics*, London: Pitman.

Stacey R., Griffin, D., and Shaw, P. (2000). *Complexity and Management: Fad or radical challenge to Systems Thinking?* London : Routledge

Stevens, A and Price J. (1966). *Evolutionary Psychiatry: A new beginning*, London: Routledge

Taylor, F. W. (1947). *Scientific Management*. London: Harper & Row

Taylor, F.J.W. (1994). *Working Party Report: The Way Ahead 1994 - 2001. Management Development to the Millennium Research*, The Institute of Management, Northants.

Tsoukas H., and Hatch, M-J. (2001). 'Complex thinking, complex practice: The case for a narrative approach to organisational complexity', *Human Relations*, 54, 8, 979-1014.

Tufts-Richardson, P. (1996). *Four Spiritualities: Expressions of self, expressions of spirit*. Palo-Alto, California: Davies-Black Publishing.

Vasilyuk, F. (1984). *The Psychology of experiencing: The resolution of life's critical situations*, English translation: 1991, Hemel Hempstead: Harvester Wheatsheaf.

Watson, J. (1994). *Management Development to the Millennium: The new challenges*, London: Institute of Management.

Weick, K., (1977). Organisational Design: Organisations as self-organising systems, *Organisational Dynamics*, Autumn, pp

HRD Literature: Where is it Published?

Larry M. Dooley
Texas A&M University

In the chapter, "Finding and Using HRD Research", Sleezer & Sleezer found five journals containing the majority of all manuscripts published. As our field has grown since the mid 1990's, has the source of our publications changed as well? This study continued on the work of Sleezer & Sleezer to discover if HRD professionals are publishing in the same journals as they found in 1994, or if new avenues are now being pursued, such as international journals.

Key Words: Definition of HRD, HRD Literature, Publication in HRD

The theoretical bases of HRD research are multidisciplinary and disciplines such as psychology, philosophy, economics, and sociology are commonly accepted as roots of our field. This multi-disciplinary nature of HRD suggests that there is no discrete set of journals where HRD professionals publish. Bradford's Law, on the other hand, suggests that there is an essential core of journals that serves as the literature base for any given field of study and that, within that core, the most important papers are published in relatively few journals (Testa, 1997). So where does Human Resource Development fit? What are the core journals for our field and which of those journals might be considered the most important for our field? Should there be a core set of journals? Moreover, what journals publish the most papers? Prior to examining these questions, we must first discover where the majority of papers in the field of human resource development are indeed published.

A study by Sleezer, Sleezer and Pace (1996) identified 1,290 refereed HRD articles published in 258 distinct journals from 1980 to 1994 (Sleezer & Sleezer, 1997). In the chapter, "Finding and Using HRD Research", published in the *Human Resource Development Research Handbook*, Catherine and James Sleezer found five journals containing the majority of all manuscripts. These were, *Human Resource Development Quarterly, Public Personnel Management, Performance Improvement Quarterly, Journal of Organizational Behavior,* and *Personnel Psychology*. As our field has grown dramatically since the mid 1990's, has the source of our publications changed as well? This study continued on the work of Sleezer & Sleezer to discover if HRD professionals are publishing in the same journals as they found in 1994, or if new avenues are now being pursued, such as international journals.

Research Questions

Human resource development (HRD) is a profession of scholarship and practice that has continued to grow since the 1930's. As the discipline continues to accelerate, individuals in professional practice as well as academics increasingly need a literature base to support the ever-changing environment. The following questions serve as the basis for the task of this paper.

1. What is human resource development?
2. What is the literature base for the field of human resource development?
3. For individuals in professional practice, to what core journals should they have access if they want to stay on the cutting edge in the field?

Before one begins to search the applicable journals for HRD related manuscripts, it is important to offer a clarifying definition of human resource development. As there are many in the literature, this paper will operationally define HRD in the next section.

Definitions of HRD

There are almost as many definitions of human resource development (HRD) as there are individuals writing about the subject. Moreover, as the field matures, these definitions will more than likely gravitate towards a common set of constructs. In order to conduct this literature review, we must establish on e definition for HRD. One of the earlier noted definitions by Nadler in 1970, *HRD is a series of organized activities conducted within a specified time and designed to produce behavioral change*. The definition has evolved over time to include, for example, the components of training and development, organization development, and career development (McLagan, 1989).

Copyright © 2002 Larry M. Dooley

Training and development was integrated into the definition in 1983 by Pat McLagan: *Training and development is identifying, assessing and through planned learning – helping develop the key competencies which enable individuals to perform current or future jobs.* Chalofsky and Lincoln in 1983 added a collective learning component when they defined HRD as *the study of how individuals and groups in organizations change through learning*. Swanson in 1987 added the performance dimension when he defined HRD as *the process of improving an organization's performance through the capabilities of its personnel. HRD includes activities dealing with work design, aptitude, expertise and motivation.* McLagan added another definition in 1989 which included career development when she defined HRD as *the integrated use of training and development, career development and organization development to improve individual and organizational effectiveness* (McLagan, 1989).

As the profession moves more to an international perspective, Gary and Laird McLean introduced a definition in 2001 that was of a more global perspective, namely, that *human resource development is any process or activity that, either initially or over the long term, has the potential to develop adults' work-based knowledge, expertise, productivity, and satisfaction, whether for personal or group/team gain, or for the benefit of an organization, community, nation, or, ultimately, the whole of humanity (McLean & McLean, 2001).*

For the purpose of this study, the authors will use the definition adopted by the HRD faculty at Texas A&M University in 2001: *Human resource development is the process of improving learning and performance in individual, group, and organizational contexts through domains of expertise such as lifelong learning, career development, training and development, and organization development (Texas A&M University, 2001).* This definition encompasses the major theme areas captured in the literature of training & development, organization development and career development, while also recognizing the evolving foci of both learning and performance. See Table 1 for a listing of these definitions. The theoretical bases of HRD research can be found in areas such as psychology, philosophy, economics, and systems. From the definition above, one can see there is no discrete journal or sets of journals where HRD professionals publish.

Table 1. *Human Resource Development Definition Summaries*

Author	Definition
Nadler, 1970	HRD is a series of organized activities conducted within a specified time and designed to produce behavioral change
Craig, 1976	HRD focus on the central goal of developing human potential in every aspect of lifelong learning
Jones, 1981	HRD is a systematic expansion of people's work-related abilities, focused on the attainment of both organization and personal goals
Chalofsky & Lincoln, 1983	Discipline of HRD is the study of how individuals and groups in organizations change through learning
Nadler & Wiggs, 1986	HRD is a comprehensive system for the release of the organization's human potentials—a system that includes both vicarious learning experiences and experiential experiences that are keyed to the organization's reason for survival
Swanson, 1987	HRD is the process of improving an organization's performance through the capabilities of its personnel. HRD includes activities dealing with work design, aptitude, expertise and motivation
Smith, 1988	HRD consists of programs and activities, direct and indirect, instructional and/or individual that positively affect the development of the individual and the productivity and profit of the organization
McLagan, 1989	HRD is the integrated use of training and development, career development and organizational development to improve individual and organizational effectiveness
Watkins, 1989	HRD is the field of study and practice responsible for the fostering of a long-term, work-related learning capacity at the individual, group and organizational level of organizations.
Gilley & England, 1989	HRD is organized learning activities arranged within an organization to improve performance and or personal growth.

BEST COPY AVAILABLE

Author	Definition
Nadler & Nadler, 1989	HRD is organized learning experiences provided by employees within a specified period of time to bring about the possibility of performance improvement and or personal growth
Smith, 1990	HRD is the process of determining the optimum methods of developing and improving the human resources of an organization and the systematic improvement of the performance and productivity of employees through training, education and development and leadership for the mutual attainment of organizational and personal goals.
Chalofsky, 1992	HRD is the study and practice of increasing the learning capacity of individuals, groups, collectives and organizations through the development and application of learning-based interventions for the purpose of optimizing human and organizational growth and effectiveness.
Marquardt & Engel, 1993	HRD skills include developing a learning climate, designing training programs, transmitting information and experience, assessing results, providing career counseling, creating organizational change and adopting learning materials.
Marsick & Watkins, 1994	HRD as a combination of training, career development and organizational development offers the theoretical integration needed to envision a learning organization, but it must also be positioned to act strategically throughout the organization
Swanson, 1995	HRD is a process of developing and unleashing human expertise through organization development and personnel training and development for the purpose of improving performance
McLean & McLean, 2001	Human resource development is any process or activity that, either initially or over the long term, has the potential to develop adults' work-based knowledge, expertise, productivity, and satisfaction, whether for personal or group/team gain, or for the benefit of an organization, community, nation, or, ultimately, the whole of humanity
Texas A&M University, 2001	Human resource development (HRD) is the process of improving learning and performance in individual, group, and organizational contexts through domains of expertise such as lifelong learning, career development, training and development, and organization development

Adapted from Swanson & Holton, 2001

Methodology

The initial intent of this study was to replicate the Sleezer and Sleezer study to determine if the outlets for HRD research have changed since 1994. Sleezer & Sleezer, in their study, searched three databases, namely, Educational Resources Information Center (ERIC), Abstracted Business Inform (ABI/nform), and Psychlit. The keywords used to search these databases were identified as *human resource development, organization development, and career development.* In their study, they found 1,290 refereed HRD articles published in 258 distinct journals from 1980 to 1994. Moreover, although the raw data were not available, it appears from the rankings that they published, that only one journal was either published outside the United States or contained an international focus in the title.

This study replicates the original study in several ways. We used the databases of Educational Resources Information Center (ERIC), Abstracted Business Inform (ABI/nform), and an analog of Psychlit, PsychINFO, in the search. Furthermore this study used the same key terms as those employed by Sleezer and Sleezer, namely, *human resource development, organization development, and career development.*

Using the above approach, our initial search yielded an unwieldy number of 38,634 references! Keep in mind, the number of findings does not necessarily translate into articles. Another influencing factor in the conduct of this search was the need to cover international journals. Since the term human resource development is not common in all countries we chose to use search terms that described the components most commonly found in the definitions of human resource development in the literature. We therefore identified the keyword/terms for international journals to be: *organizational learning, organization development, training & development, lifelong learning, career development, organizational performance, individual performance and individual learning.* Although this international search still yielded a very large number of citations, the results included only 20 distinct journals (this does not count the journals with international in the title as some of these are published in the United States), and most of these journals yielded only one article germane to human resource development.

Our next step was to examine the articles concerned. This task was accomplished by reviewing either the published abstract or the article itself, which enabled us to determine if the article was in fact one concerning HRD. Of the 3,776 manuscripts reviewed, 540 were specific to HRD. This final number of articles, if averaged per year, exceeds the number in the Sleezer and Sleezer study. The Sleezer and Sleezer study found 1,290 articles from 1980 to 1994, which is an average of 92 per year. This study found 540 articles from 1995 to 2000, which is an average of 108 per year. (This amounts to roughly an 18% increase in total number of HRD manuscripts published over this time period.)

Results and Findings

It is interesting to note that we used the same key terms that Sleezer and Sleezer used in 1994 and included some international journals in languages other than English, we found slightly more individual journal articles per year, but a lesser number of total journals than were identified in the 1994 study. By way of example, the Sleezer and Sleezer study found 258 different journals while our study identified 149 different journals. Table 2 displays the number of citations obtained by key term search and the databases searched. Each database searched is cited below independent of the others (in other words there could be duplicate citations) however the final results are not duplicated.

Table 2. *Search Results for key HR terms taken from Definition*

KEY HR TERMS USED	DATABASES SEARCHED		
	ABI/Inform	ERIC	PsycINFO
	Citations	Citations	Citations
Organizational Learning	306	100	141
Organization Development	308	7	80
Training and Development	703	2087	2093
Lifelong learning	10	666	39
Career Development	153	849	734
Organizational performance	90	16	97
Individual performance	15	18	97
Individual Learning	8	33	77

Table 2 detailed the citations from the databases using the key terms noted above. These citations were used to inform the number of articles and the respective place of publication. Table 3 lists these publications by journal title.

The Sleezer and Sleezer study noted five journals that published the most manuscripts: *Human Resource Development Quarterly, Public Personnel Management, Performance Improvement Quarterly, Journal of Organizational Behavior, and Personnel Psychology.* Of these five journals, three remained in the top five of this study.

Table 3. *HRD Publications per Journal (databases 1995-2001)*

Publication Source	Numbers Articles
Human Resource Development Quarterly	120
Journal of European Industrial Training	22
New Directions for Adult and continuing Education	14
Performance Improvement Quarterly	10
CUPA (College and University Personnel Association) Journal	8
Personnel Psychology	8
Journal for Vocational and Technical Education	6
Journal for Management Development	6
International Journal of Public Administration	4
International Journal of Technology Management	4
Journal of Industrial Teacher Education	4
Less than 4	137

Discussion

An interesting finding of this study is that the only journal sponsored by the Academy of Human Resource Development appearing in any of the databases was *Human Resource Development Quarterly*. Not appearing in any of the databases searched were *Human Resource Development International* or *Advances in Developing Human Resources*. The reason these journals did not appear in our study is because they are not indexed in the three databases we used. Perhaps our field should take the necessary steps to have our journals included in this indexing process.

The increase in journal articles and decrease in the number of journals suggests that HRD professionals are becoming more targeted in outlets that they perceive as "HRD-friendly". Unfortunately, also noted was that many of the represented journals are relatively obscure without wide readership. One reason they do not have wide readership is the subscription numbers. Some of these journals are included in membership to professional organizations where the membership is quiet low in comparison to other organizations. Indeed one of the journals recognized by the Social Science Citations Index as an outstanding publication is no longer even on the list of sources for recent HRD research, the *Journal of Organizational Behavior.*

Implications

There is a need in our field to cluster or have some sort of formal 'ranking' of journals; as well as highlighting a wider array of journals eligible for publication in by HRD scholars. As professions grow in the academics, questions are continually asked by administrators and others as to the ranking of individual programs. The answer, *programs are not ranked in our field* is generally not accepted by the more established fields of study. One of the very important criteria for ranking is the number of articles published in the top journals. While there are a number of journal ranking systems that are commonly accepted, most of the journals in which HRD research appears are not ranked. Not being ranked does not necessarily imply that their quality or impact is suspect. It is incumbent upon our field to identify what 'quality' or 'impact' means. Typical criteria for inclusion in the SSCI includes peer review, inclusion of international reviewers/board members, rate of journal citation, readership, and satisfactory reviews by scholars (Testa, 1997). While we do not suggest implementing an independent ranking system, we do believe that identifying and tracking what constitutes quality and impact for journals in our field would be useful for both academics and practitioners.

We also need to know why some journals are being published in more than others. Is the audience appeal greater for researchers for journal X and more a practitioners in journal Y? We should not code journals as research vs. practitioners; to do so would assume that practitioners do not need to read research journals and vice versa.

If HRD researchers are to make a significant impact on the organizational world, they must expand their circle of publication outlets to those that are more widely read. Having said this, however, we also recognize that some limitations in our study may have contributed to this seemingly limited circle of publication outlets.

First, the keywords we used to identify HRD publications may not have adequately captured those articles whose authors believed represented HRD research. As we noted earlier, there are multiple definitions and perspectives of HRD; although we tried to be as inclusive as possible, some research that is clearly related to HRD may not have included the specific keywords we selected. Second, the very indexes that we used to search for HRD research do not comprehensively capture all the available journals that might include HRD work. With all the indexes available, it is difficult for individuals to determine which index might have relevant articles.

Our findings caused us to realize that significant work must be done before we can more clearly answer the questions we posed about publication outlets. First, we must better understand how authors apply keywords to identify their work. We used keywords derived from a variety of definitions of HRD. But, what if authors tailored their keywords to a publication outlet that was not necessarily HRD specific? What if authors were attempting to reach an audience outside of HRD, believing that those within HRD might find their research because of name recognition in our relatively small field? This leads to another area that requires close attention.

Second, we must consider modifying our approach to uncovering HRD research outlets. We recognized that our keywords might be limiting; indeed, we recognize that there are as many definitions of HRD as there are authors. If this is the case, it is very possible that searching for research based on our *a priori* definitions will not yield accurate results. However, those who are members of the Academy of Human Resource Development identify themselves with the field of HRD. Perhaps another approach to uncovering HRD research is to begin with the names of those AHRD members who are publishing. From there we can identify the keywords they use, the outlets they selected, and expand our list of authors as well.

Third, we must look at other possible outlets for HRD research that are appropriate for our field. In other words, rather than search for existing research, we should consider looking for journals that seem to be relevant for HRD research. For example, *Management Learning*, a European journal, seeks articles that explore issues associated with learning and organizations. The *Journal of Organizational Behavior* seeks articles associated with organizational behavior, including topics such as motivation, work performance, training, job design, and career processes. There are a host of other journals that would likely be relevant for HRD research (e.g., *Human Relations, Work & Occupations, Evaluation, Organization Studies, American Journal of Evaluation, Group and Organization Management*, and more).

Finally, we should explore in more depth how we choose to define what constitutes 'high impact' for publications in our field. Many of the journals we discovered in our present study are not ranked in the Social Science Citations Index (SSCI). Because SSCI is a commonly accepted ranking system for scholarly publications, we need to decide whether or not we choose to select outlets according to these ratings. If we choose to select outlets based on other criteria that denote high impact for our field, we need to identify what constitutes high impact. Tenured and tenure-track faculty are being asked to demonstrate that they have published in high impact journals; the profession should adopt this criteria for use across the academic programs in our field.

How This Research Contributes to New Knowledge in HRD

Although this study does contribute 'new' knowledge to HRD, it provides a current pulse on some of the publication outlets for our field. Perhaps more importantly, our study shows us some key limitations to finding outlets for our work. The literature base for human resource development is limited somewhat in comparison to other more established fields, however for a growing and emerging field, it is quiet good. We found eleven referred journals that are currently publishing HRD related work. For new scholar in the field, these are the publication outlets that should be pursued.

Our third research question asked, for those in professional practice, what journals should they consider important to stay current and to allow the most current research inform their practice. This study identified two journals in particular: *Human Resource Development Quarterly and the Journal of European Industrial Training.*

We do believe that the questions raised by this study offer new knowledge in HRD. However other questions have been raised that are not answered: Why do we seem to publish in these journals and not more widely read and

cited journals? What other outlets could we seek for publication? How do we judge what constitutes a quality outlet for our work?

References

Callahan, J.L. & Ward, D.B. (2001). A search for meaning: revitalizing the 'human' in human resource development. *Human Resource Development International, 4*(2), 235-242.

McLagan, P.A. (1989). Models for HRD practice. *Training and Development Journal, 41*(9), 49-59.

McClean, G.N. & McLean, L.D. (2001). If we can't define HRD in one country, how can we define it in an international context? . In Oscar A. Aliaga (Ed*.2001 Conference Proceedings of Academy of Human Resource Development, Tulsa, OK.*

Sleezer, C.M, & Sleezer, J.H. (1997). Finding and using HRD research. In R.A. Swanson & E.F. Holton III (Eds.), *Human resource development research handbook* (pp. 183-198). San Francisco: Berrett-Koehler.

Swanson, R.A. & Holton, E.F. III (2001). *Foundations of human resource development.* San Francisco: Berrett-Koehler.

Testa, J. (1997). The ISI Database: The journal selection process. Available at: *http://www.isinet.com/isi/hot/essays/selectionofmaterialforcoverage/199701.html.*

Texas A&M University, College Station, Texas, Educational Administration and Human Resource Development. Retrieved November 21, 2001, from Texas A&M University, Human Resource Development web site: *http://www.coe.tamu.edu/eahr*

Post-Millenial Discourses of Organizational Spirituality: The Critical Role of HRD.

Sharon Turnbull
Lancaster University, UK.

This paper analyses the growing interest in spirituality inside organizations through a textual analysis of a number of recent publications, many of which draw connections between spirituality to organizational performance. The paper discusses how the HRD community might respond to this trend, and concludes that in colluding with the desire to colonise spirituality as a new management fashion, we may inadvertently destroy the very meaning that the spirituality movement sets out to pursue.

Keywords: Organizational Spirituality, Organizational Discourse, Meaning of Work

Over the past few years there has been an increase in talk of spirituality in the workplace. A proliferation of literature has started to appear on the subject, ranging from self-help books sold in airport bookshops through to academic reports. In the field of HRD, some interest has also been displayed. Indeed, the Academy of Human Resource Development devoted a pre-conference to the subject in 2000, the same year as a special interest group was set up at the Academy of Management. It is perhaps no surprise that these developments should have accelerated around the time of the millennial year. Indeed, Neal (1997) has suggested that it is this landmark event that has provoked the desire for renewal and a turn to the soul. Others connect the interest with other significant current sociological and economic trends. These include a turn away from religion as a source of meaning (Novak, 1982), and a mourning of the loss of traditional communities (Heelas and Morris, 1992). Furthermore, the increasing emphasis on consumption in today's society, and the constant media-led call for us to re-invent, re-construct and re-shape our identities is thought by some to represent an assault on the conventional western, holistic view of a whole and authentic self which has for so long remained unchallenged at the heart of the modernist western belief system. (Du Gay, 1996; Mestrovic, 1997) All of these trends, felt to be the result of globalisation, technologization (Fairclough,1992), and the fragmentation of post-modern society (Bauman, 2001) can be seen to be destabilising and a direct challenge to the values that have hitherto provided a sense of certainty and security in Anglo-American society.

Despite these convincing reasons for the growing interest in spirituality, however, a first glance at the prolific literature devoted to the subject suggests that interpretations vary widely, even to the extent that they are apparently being premised on some fundamentally different assumptions.

Problem Statement

The purpose of this paper is to consider the meaning and sources of this post-millennial quest for the *spiritual*, its significance for the future of work and work relationships, and how this potentially important trend might be theorised and acted upon in the context of HRD. It will ask whether this growing interest can be described as a short-term management fashion designed by leaders and consultants to enhance performance, or alternatively as a more fundamental shift in thinking driven by disillusionment at the loss of meaning in today's society and work (Casey, 2000).Furthermore, this paper will demonstrate that the HRD community needs to be increasingly cognizant of trends which affect the cognitions, emotions and behaviours of the workforce, in order to plan appropriate responses and thus to play a critical role in today's organizations.

The paper will report on desk-based research into the way that spirituality is articulated and described by a range of sources: firstly by academics who have conducted empirical research into spirituality in organizations and secondly by practitioners and consultants engaged with the day to day challenges of running businesses. It will then examine the implications of these trends for the HRD community as a whole, paying particular attention to the varying ideological positions of those researching and performing HRD work, and attempting to take these differences into account. (Kuchinke, 2000a; 2000b).

Copyright © 2002 Sharon Turnbull

Theoretical Framework and Methodology

The paper engages with two significant bodies of theory. The first is the literature concerned with spirituality, soul, meaning at work, and self-identity. The second is literature concerned with the purpose, function, and values of HRD. The aim of the analysis is to ask how the former should be interpreted by the HRD community in the light of the different perspectives about the role and focus of HRD. Each will be developed in more depth in the findings and interpretation section below.

A literature review was conducted using ABI/Inform and BIDS of the most recently articles written about spirituality in organizations, using the keywords: *spirituality, organizations, managers, management, meaning, soul,* and *work.* The intention was to focus the research on literature published over the millennium period, therefore most of the literature examined was published between 1999 and 2001. Relevant articles in business and management journals aimed at the practitioner audience, as well as those written for the academic community interested in organizations, management and organization theory were sought. Focussing on a similar time period, the body of knowledge concerned with the role of HRD in our organizations was then explored, seeking particularly, but not exclusively, those which contained messages about spirituality, meaning and purpose.

Having identified a large number of relevant articles, an analysis of these texts was conducted, with a view to identifying the key discursive themes embedded in the papers, many of which were reporting on empirical research. A qualitative study of each text was carried out, identifying and coding the key narratives, assumptions and messages in each. Having identified some wide differences between the texts, as well as some recurring themes that emerged from them, the research explored the implications of these findings for HRD.

Findings and Interpretation

Despite the many articles published over the last three years devoted to spirituality, few make much headway in their attempts to theorise the concept, despite evidence of its growing importance for numerous organizational employees. The reason for this gap, and for the tendency in the literature for authors to make their own assumptions about the meaning of spirituality is undoubtedly because it is a construct that is soft, difficult to define and certainly not measurable in a scientific sense. Furthermore it has long been associated with the private domain, a taboo or personal subject (Braham, 1999) making empirical studies difficult to conduct. The analysis below attempts to interpret the meaning(s) of spirituality as it has been constructed by scholars engaging with the topic, as well as by addressing the implications of this interest for HRD theory and practice.

Attributes of the Spiritual Organization

What constitutes spirituality was found to be a highly disputed territory. Wager-March and Conley's (1999) research, for example, which is based on a literature review, professional observations, and "in-depth personal interviews with leaders of spiritually-based firms" reveals three types of attributes which lead to spirituality in the workplace. Many of these are concerned with the behavioural characteristics of the organization's leaders e.g. *honesty with self, articulation of the corporation's spiritually based philosophy, commitment to employees,* others appear to reflect the wider cultural norms in the organization e.g. *mutual trust and honesty with others, commitment to quality and service,* and finally a small number of attributes relate to organizational processes e.g. *selection of personnel to match the corporation's spiritually based philosophy.*

A focus on Values. Kriger and Hanson (1999) focus on values as being the key to spirituality, arguing that when the values at the heart of the world's major religions are found to be present in organizations this will form the basis for "healthy organizations" as they will enable both "economic and spiritual ideals to thrive". The values they select are truthfulness, trust, humility, forgiveness, compassion, thankfulness, service, and peace. These are more wide-ranging than those suggested by Wager-Marsh and Conley, yet overlap with their core themes of honesty and service. They suggest a number of steps that leaders need to go through in creating a spiritual culture: behaviour consistent with values; creating a climate where morality and ethics are truly important; legitimising different viewpoints, values and beliefs; developing imagination, inspiration and mindfulness; letting go of expectations that are unrealistic; acknowledgement of the efforts and accomplishments of others; and creating organizational processes that develop the whole person – not just exploiting current talents and strengths.

Arguably this list exhibits little difference from that of Wager-Marsh and Conley, consisting of the desired behaviours of leaders, cultural values and processes. The language of *imagination, inspiration and mindfulness,* however, is new in this paper, appearing to reflect the post-bureaucratic turn, which has led some scholars to identify a new organizational form that they have labelled the "enterprising" organization (Du Gay, 1996; Legge, 1999).

"Letting go of unrealistic expectations" is an interesting entreaty, which at first glance appears to contradict the requirement for increased imagination and inspiration. The authors base this idea on Christian parables in which Jesus called people to the kingdom of God "as little children". Paradoxically, this image suggests a relinquishing of control appearing to contradict the taking up of responsibility conveyed by the last point. It might also point to a view that in today's turbulent world, controlling events both inside and outside the organization is no longer a realistic expectation, and spirituality is more likely to be achieved if leaders accept this as inevitable.

The development of the Whole Person. The development of the whole person posited by Kriger and Hanson (1999) as an important dimension of spirituality is a discourse that reflects the modernist view of a "whole self", a self that is dissatisfied when it cannot be freely expressed. This view can be found at the heart of a number of world religions, including Christianity, and was also found strongly in research conducted by Chalofsky (forthcoming) who concluded that bringing one's whole self to the workplace (mind, body, emotion, spirit) is one of the core tenets of spirituality as defined by a number of writers. Whilst this image may suggest a sense of balance between the work, personal, and spiritual self (Chalofsky, ibid), the blurring of boundaries between work and home by corporations has also been shown to be on the increase by a number of commentators (Hochschild, 1990; Scase and Goffee, 1989; Willmott, 1993; Rose, 1989) and is often described as leading to confused identity and "stress" (Newton, 1995) as employees are asked to give up the previously long-held calculative psychological contract which dominated organizational relationships until the late eighties in favour of a moral psychological contract. Etzioni (1961) had previously ascribed the moral psychological contract only to religious, charitable, and voluntary organizations, but the new moral psychological contract has now become embedded into the ideology of many post-millenial global businesses, and appears to ask employees also to contract their "souls" (or hearts) to the organization (which many appear to relish, but others reject as intrusive).

Ethics and Morality. Kriger and Hanson's (1999) inclusion of morality and ethics as important attributes of the spiritual organization was, surprisingly, rarely found in the other literature on spirituality analysed for this study. Cavanagh (1999) proffers an explanation for this, noting that despite their parallel interest in personal integrity and moral growth, religion has not been a significant theoretical resource for business ethics.

A small number of writers, however, do concur with Kriger and Hanson and Cavanagh that ethics is an essential component of spirituality. Bierly et al (2000) for example, define spirituality as being essentially moral and emotional in nature, and Walsh and Vaughan (1993) cited in Butts (1999) focus on the development of the individual through six essential elements "that constitute the heart and art of transcendence". These traits, "ethical training; development of concentration; emotional transformation; a redirection of motivation from egocentric, deficiency based needs to higher motives, such as transcendence; refinement of awareness; and the cultivation of wisdom." are reminiscent of eastern religions, in particular Buddhist practices.

Emotions: Passion, Love and Enthusiasm. Whilst emotions are implicit in most of the papers on spirituality analysed for this study, with a few exceptions (eg. Butts, 2000; and Chalofsky, forthcoming) these are rarely made explicit. Bierly et al, however, do move into the affective domain in suggesting that it is passion that lies at the heart of spirituality:

> "Spirituality promotes passion...Along with passion comes pride, commitment, empowerment, and energy". (p. 608.)
>
> Other recurrent emotions associated with spirituality are love (eg. Burack, 1999; and Delbecq, 1999) and enthusiasm (Milliman et.al., 1999). They also point to humour as an important aspect of spirituality, which is unusual as most treat the construct with considerable gravitas as has been indicated above.

Leadership. The role of leadership features strongly in the spirituality literature. Like Wager-Marsh and Conley, Kriger and Hanson (1999) associate their "spiritual" values with the leadership role, arguing that possessing these values is not enough; leaders must support them with activities consistent with them. This warning is echoed by Konz and Ryan (1999) and Delbecq (1999), who both stress the importance of leadership in maintaining organizational spirituality. The forms of leadership that encourage spirituality vary, however, as we have seen above. Moxley (2000), for example focuses his discussion almost entirely on leadership as partnership and shared power.

The Religious and Secular Roots of Organizational Spirituality

Many of the articles on organizational spirituality have their roots in the Christian tradition. In their study of 28 Jesuit universities, Konz and Ryan (1999) are surprised that despite being an explicitly religious institution with a

spiritual tradition of over 500 years, and the commitment to promoting spirituality "the development and maintenance of an organizational spirituality is no easy task". (p. 209)

Delbecq (1999) takes a more positive, but also explicitly Christian view of the expression of spirituality:

"The unique and personal inner experience of and search for the fullest personal development through participation into the transcendent mystery. It always involves a sense of belonging to a greater whole, and a sense of longing for a more complete fulfilment through touching the great mystery." (p. 345)

In this definition we see a move away from the quest for the whole self, into self which finds union with a greater Being, in this case a deity. An emphasis on Christian theology, however, is not the only form in which spirituality is found in the literature. Braham's (1999) study, for example, features a number of CEOs, all of whom selected as being spiritual leaders. Amongst his sample (along with a number of Christians) is a Hindu leader of a major corporation in silicone valley. Butts (1999) has identified a growing interest in Asian religions (see also Millar, 2000) in organizational practice, and others have identified a growing interest in New Age spiritual practices (Casey, 2000; Bell and Taylor, 2001; Heelas,1996) as well as in humanist ideologies (Kahnweiler and Otte, 1997).

Spirituality as an Individual or a Communal Pursuit?

Despite the broad and varied conceptions of organizational spirituality which attribute both religious and secular meanings to the concept almost interchangeably (see for example Bell and Taylor, 2001), few studies have attempted to differentiate between the concepts of spirituality which have arisen from these very different roots, nor indeed to ask how the concept of *spirituality* might differ from that of *religion*. One exception is Mitroff and Denton's (1999) empirical study which found a societal shift away from valuing community in favour of valuing autonomy (also echoed by the work of Bauman, 2000):

"religion is organised and communal, contrasting with spirituality which is highly individual and highly personal" (Mitroff and Denton, p. 87).

These findings are supported by much of the literature on spirituality analysed in this research. Indeed, Cavanagh (1999) criticises the literature for this emphasis on the individual, which he attributes as much to evangelical Christianity as to the New Age movement, both of which emphasise the relationship between the self and God (or gods), paying little attention to the importance of organizations or the common good. Freshman (1999) supports Cavanagh's findings. Her own thematic analysis of survey responses found that spirituality is seen as uniquely individual, with the word "personal" occurring several times in the words of her respondents.

The literature on spirituality in organizations tends to oscillate between an emphasis on the individual and an emphasis on the whole community, with some papers stressing one or the other, and others mixing both perspectives. Whilst an emphasis on the individual is most commonplace, this is not exclusive, and as has been demonstrated, there are many instances in the literature of attention to communal and organizational activity under the banner of spirituality.

Why is the Spirituality Discourse Becoming Increasingly Popular in Organizations?

*It appears to offer meaning in work.*Casey (2000) has sought to explain this trend. Pointing to the influence of the New Age movement, she finds this interest manifested particularly amongst professionals whom she sees as being disaffected by "modern economic hegemony" (p. 6). The quest for spirituality is, she suggests, a way that corporate employees are finding "to resist, counter, or escape the self-identity erosion composite of intensified corporatization".

Cash et al (2000) also focus on explanation rather than prescription, finding like Casey that "many employees appear to be searching for greater meaning in their workplaces". They attribute this quest to a range of causes from the impact of technologies and workplace restructuring to the hypothesis that the "baby boomers who came of age during the idealistic 1960s and 1970s are now a large part of the workforce". (a proposition also suggested by Neal, 1997 in Cavanagh, 1999)

Chalofsky (2000) believes this is only part of the picture:

"The baby boomers are going through mid-life questioning the meaning and purpose of the work and their lives. The twenty somethings are questioning whether they even want to start down the path their parents took, career-wise, and are making different choices about the role of work in their lives".

Like Casey (op. cit.), both Cash and Chalofsky also attribute the spiritual turn to feelings of disillusionment. Casey attributes this to the "totalizing organizational rationalities and concomitant configuration of self-identity". Cash et al (2000) as a result of widespread and pervasive feelings of distrust of business "many fear losing their jobs, getting cancer, being victims of violence and dying alone. They hunger for a deeper meaning to life".(p. 125) Cash et al, conclude by arguing for the encouragement of a spiritually and religiously expressive society.

*It Appears to Provide Identity.*The eclectic mix of religious and secular roots of the spirituality discourse in organizations has been described by Bell and Taylor as a "21st century spiritual supermarket". This consumption-based imagery portrays spirituality and the forms in which it appears in organizations as an example of the post-modern consumer choice which, as Du Gay (1996) has persuasively argued, pervades every aspect of our organizational life today. His research on identity at work found that the desire to possess and consume is highly influential in shaping identity in today's society and that this is reflected in organizational life. This reading of spirituality suggests that even such an aspirational concept may be simply a short term fad which reflects the latest social aspirations, in danger of being in vogue for a short while, but then dropped and replaced by a new, more exciting concept.

Vaill admonishes the academic community for a preoccupation with "behaviours and attitudes we can measure" which has meant that " we have missed the spiritual need and spiritual feeling". This, he says is systemic; it is part of what it means to be human and doesn't differentiate itself as an attribute or a competency." He goes on:
"Reductionism has pushed Spirit out of our inquiry although-Deo gratia-it cannot push it out of the phenomenon!" (p. 115)

*It Facilitates the Development of the Whole Person.*Cavanagh (1999) notes the separation that business people often feel in their lives as a result of feelings of separation from other people, alienation from their work, and lack of meaning in their lives. This he attributes partly to the compartmentalisation of work, family life and faith, with the large part of time available being given to work often with an hour at weekends for worship.

Chalofsky argues that spirituality can help to overcome this tension:

"The integration of the total self means that there is an alignment between the person's beliefs, values, and competencies, and the purpose for the work (and hopefully the mission of the organization). This alignment translates into an inner feeling that this is the work I was meant to do and this is how I was meant to live my life." (2000, 4-3)

This emphasis on the quest for self-understanding is identified by Butts (1999) in his editorial comments for the special issue of Journal of Organizational Change Management:

"Business owners, managers, policymakers, and academic researchers all need to remember, as many surveys indicate, that tens of millions of world citizens are hungering for transmaterial, mind-expanding, soul-enriching, and heart-centred (spiritual) values" (p. 328).

However, he goes on to see the performative potential of such "hunger" in the workplace, suggesting that this can be harnessed to maximise human capital through cultivating these values in a learning organization (Senge, 1990) or through developing emotional intelligence (Goleman, 1995).

Spirituality as Enhancer of Performance?

One of the most recurrent themes to appear in the literature on spirituality is that of organizational *performance*. Spirituality in many of the articles studied was presented as "the holy grail", the solution to all organizational problems, and a catch-all replacement for previous management fads, many of which are considered to have failed due lack of commitment or consistent behaviour. These *performative* articles, apparently written with the explicit intention of assisting leaders of organizations to *become* more spiritual and therefore, it is assumed, more successful contain various prescriptions for the workplace. Wager-March and Conley (1999), for example, typify this genre in their article "The fourth wave: the spiritually-based firm". They seek, as shown earlier, to provide a formula for success in this quest. Milliman et al (1999) clearly state in their Abstract that they are looking at how spirituality in the workplace can be "used" and "developed to the advantage of organizations". (p.221) They go on:

"We believe that the issue of whether spirituality can have a positive impact on both employees and organizations is particularly important because many chief executive officers (CEOs) will not justify a practice unless it favourably impacts on the bottom line." (p.222)

They then suggest a direct and pragmatic correlation between spirituality, emotionality and performance in the following proposition:

"Company spiritual values that tap both the mental and emotional aspects of employees will be more positively related to employees' work and spiritual attitudes and organizational performance than company values which only tap the mental aspects of employees" (p. 230)

There is little in any of the articles cited above, however, nor indeed in any of the other articles analysed, to suggest that there is evidence that a company that becomes more spiritual will necessarily "thrive" (Kriger and Hanson, 1999) and become healthier. Whilst the claim linking spirituality with economic prosperity is common (see

also Neal et al, 1999) it is often glossed over and its positive associations taken on trust, largely based on the authors' claims that these tenets are common across all world religions and must therefore have substance.

Bell and Taylor (2001) also note the performative intentions of much of the literature on spirituality. They are critical of this, however, suggesting that the current interest in workplace spirituality is "an extension of the corporate culture movement" since it too appears to be attempting to "engineer the soul" and thereby secure employees' emotional as well as mental and physical participation.

Conclusions and Implications for HRD

The concept of spirituality has been shown to have proliferated in its appeal to both scholars and practitioners over the years at the turn of the millennium. This analysis has demonstrated that the meaning given by scholars to this construct varies widely both in its origins and in what it encompasses, and that the origins of the concept can be traced back to a number of roots, including a number of religious and neo-religious sources. Its appeal to individuals has been shown to lie in the possibilities that it offers to create personal identity and social meaning in an otherwise increasingly secularized, instrumental and post modern world. However, it has also been demonstrated that the concept has already been colonized by those for whom the performance motive overrides all others.

The connection between spirituality and performance remains unclear. It is taken as a given by many, and sought after by others. However, none of the research analysed was able to offer any convincing evidence to demonstrate this proposed relationship. The desire by organizations to capitalise on the human need for meaning has been shown to be paradoxical, particularly as Casey has suggested that one explanation for its current popularity lies in the loss of meaning inside today's corporations. Certainly, Casey has identified a backlash to the totalising effects of "rational instrumentality and secularisation" which led organizations to consider people simply as "human resources" who are "assumed to learn at work for the good of the organization and its production imperatives and for the advancement of their skills for careers in such organizational activities".

As Casey's findings have suggested, it is senior management's need to control the workforce by whatever means available that appears to have initiated the quest for spirituality by those seeking to loosen the hold of the corporation and to find meaning beyond it. Indeed, this reading of spirituality's current popularity suggests that such instrumentalism may be seen to be *creating* the very hegemony that has itself spawned its own opposition in the guise of the quest for spirituality.

It is clear that such attempts to instrumentalise spirituality for performative intent are in danger of destroying the very meaning they set out to commodify. Not only does this colonizing of the spirituality discourse for purposes of control clearly diminish its potential to bring joy to organization life, it is also likely to accelerate the disillusionment and cynicism found inside many organizations, as a result of the constantly changing management fads and fashions.

This paradox is a central finding of this paper, and presents a major challenge for HRD, both in terms of theory and in the practices that we espouse. Similar to the rhetorics that associate culture with performance, we in the HRD community need to beware of blindly pursuing the latest "holy grail" to performance enhancement, only to create more disaffected employees in the longer term.

If HRD undertakes to re-focus its interest in spirituality on enhancing the quality of individuals' organizational lives and the meaning they find in their work, and to safeguard the authenticity of this quest by refusing to support the cynical colonizing of the rhetoric of spirituality, we can make some significant strides forward in our understanding of the social processes that affect today's organizations. Such attempts to colonize would lead the HRD community into an empty and meaningless pursuit of a new management fad which, like many of those now past, would quickly be identified by recipients in organizations as inauthentic and a clandestine attempt to control.

We must, however, also challenge the potentially false dualism of spirituality as *either* focusing on performance *or* on individual meaning. This will clearly lead to polarized positions that arguably need not be inevitable. These perspectival differences in the literature on spirituality are clearly mirroring current debates over the nature and beliefs in HRD (Ruona and Roth, 2000). The human quest to find meaning in work, and the parallel desire to capitalise on this quest and harness it for performative gain parallels the ongoing debates on the role of HRD as developers of individuals on the one hand and organizations on the other and raises important issues for HRD's response to the growing interest in organizational spirituality.

Kahnweiler and Otte (1997), for example, take a strongly humanistic view on the value of spirituality for HRD practice, focusing almost entirely on the transcendence of the individual:

> "If we want to discover the myths capable of energizing and directing the field of HRD for the good of humanity and the earth, it seems prudent not to sit down and work at it. Rather it may be best to relax into it,

opening ourselves to images and ideas of the future that emerge from the unknown sources of creativity. Then we can discuss what has bubbled up with colleagues in the field." (p. 173).

They do, however, also attempt to connect this project with organization goals:

"The theory is that by helping individuals, the work groups they are part of will perform better, and their whole organization will perform better"

Although this rationale is never further developed in their paper, it is persuasively championed by Chalofsky (forthcoming) who shares the same starting point as Kahnweiler and Otte (1997), but makes a strong case for the connection between the growth of the individual and the flourishing of the work organization:

"In this age of the "new employee contract" we need to pay attention to. . . our whole selves at work, to admit that some work has no meaning to us and offers no possibility of joy, to examine what work will have meaning to us and seek such work, to meet our co-workers self-to-self, center-to-center, and to stop pretending that our interior lives don't matter. (Only then) will our work become more joyful (and) our organizations will flourish with commitment, passion, imagination, spirit, and soul (Richards, 1995, p.94)

When the emphasis on performance is paramount over all else, employees gradually lose the meaning of their work. Such loss of meaning affects attitudes, behavior, and overall mental health. Our profession needs to search for and implement new workplace models that address work as both a vehicle for production and individual and social development and satisfaction.(Svendsen, 1997)."

This is clearly a very different message from those criticised by Casey (2000) and Bell and Taylor (2000) for harnessing the rhetoric of spirituality simply for instrumental purposes. Indeed Holton (2000), who has long stressed the importance of linking employee expertise with the strategic goals of the organization (1999) has also argued that there is much common ground between the learning school of HRD and those pursuing organizational performance. Both Chalofsky and Holton have concluded that this common dualism is unhelpful for HRD, and consequently for individuals in organizations.

This paper has demonstrated that if HRD is to demonstrate its authenticity and its vital role in supporting theory and practice, it will need to reject all forms of meaningless instrumentalism. Instead, a focus on finding more effective models for enabling fulfilment at work for the individuals in organizations must be our prime goal, whilst recognising that this pursuit need not interfere with, and assist in the production of effective work organizations.

Despite the profusion of literature on the topic, further research is clearly needed into the meaning of spirituality for both individuals in organizations, as well as its impact on the well-being and functioning of organizations. We also need a means for critically analyzing and understanding the discourses that relate spirituality to performance, in order to make transparent those inauthentic attempts to colonise spirituality and the soul solely for instrumental gain, as well as to better understand how meaning and performance may be more successfully interwoven.

References

Bell, E. and Taylor, S.(2001) "The resacralization of work". Proceedings of Critical Management Studies Conference, Manchester, July.

Bierly, P.E. III, Kessler, E., Christensen, E. (1999) "Organizational learning, knowledge and wisdom", Journal of Organizational Change Management, 13(6).

Braham, J. (1999) "The spiritual side", Industry Week, Feb 1.

Burrack, E (1999). "Spirituality in the workplace", Journal of Organizational Change Management, 12(4).

Butts, D.(1999) "Spirituality at work: an overview". Journal of Organizational Change Management, 12(4).

Casey, C. "Spirit at Work: incorporating the New Age" Presented at Working Knowledge Conference, Sydney, Australia.

Cash, K,. Gray, G., Rood, S. "A framework for accommodating religion and spirituality in the workplace". Academy of Management Executive, August.

Cavanagh, G. (1999) "Spirituality for managers: context and critique", Journal of Organizational Change Management, 12(3).

Chalofsky, N. (forthcoming) "An emergent construct for meaningful work", Human Resource Development International.

Chalofsky, N. (2000) "The Meaning of the Meaning of Work: A Literature Review Analysis" In K.P. Kuchinke (ed) Academy of Human Resource Development Conference Proceedings

Delbecq, A.(1999) "Christian spirituality and contemporary business leadership", Journal of *Organizational Change Management, 12*(4).

Du Gay, P. (1996) Consumption and Identity at Work. London, Sage.
Etzioni, A. (1961) Complex Organizations. New York, Holt, Rinehart and Winston.
Fairclough, N. (1992), Discourse and Social Change. Polity Press.
Freshman, B.(1999) "An exploratory analysis of definitions and applications of spirituality in the workplace", *Journal of Organizational Change Management, 12*(4).
Goleman, D. (1995) Emotional Intelligence, Bantam Books, New York.
Heelas, P. (1996) The New Age Movement. Oxford, Blackwell.
Heelas, P. and Morris, P. (eds) (1992) The Values of the Enterprise Culture: the moral debate. London , Routledge.
Hochschild, A. R. (1990). The Second Shift. London: Piatkus.
Holton, E.F. III "Clarifying and Defining the Performance Paradigm of Human Resource Development", In K.P. Kuchinke (ed) Academy of Human Resource Development Conference Proceedings
Kahnweiler, W. and Otte, F.(1997) "In search of the soul of HRD", Human Resource Devlopment Quarterly, Summer 1997.
Konz, G. and Ryan, F. (1999) "Maintaining an organizational spirituality: no easy task", *Journal of Organizational Change Management, 12*(3).
Kriger, M. and Hanson, B. (1999) "A value-based paradigm for creating truly healthy organizations", *Journal of Organizational Change Management, 12*(4).
Kuchinke, P. (2000a) "Debates over the nature of HRD: an institutional theory perspective", *Human Resource Development International, 3*(3).
Kuchinke, P. (2000b) "Development towards what end? An analysis of the notion of development for the field of human resource development". In K.P. Kuchinke (ed) Academy of Human Resource Development Conference Proceedings (pp 32-39).
Legge, K.(1999) "*Representing people at work*", *Organization, 6* (2), 247-264
Mestrovic, S.G. (1997) Postemotional society, London, Sage.
Millar, B. (2000) "Spirituality for business leadership", Journal of Management Inquiry, June.
Milliman, J., Ferguson, J., Trickett, D., Condemi, B(1999). "Spirit and community at Southwest airlines" *Journal of Organizational Change Management, 12*(3).
Mitroff, I., and Denton, E.(1999) "A study of spirituality in the workplace", Sloan Management Review, Summer.
Moxley, R. (2000) Leadership and Spirit: breathing new vitality and energy into individuals and organizations, San Francisco, Jossey-Bass.
Neal, J. (1997) "Spirituality in management education: a guide to resources", *Journal of Management Education, 21*(1), pp.121-39
Neal, J., Lichtenstein, B, Banner, D. "Spiritual perspectives on individual, organizational and societal transformation" *Journal of Organizational Change Management, 12*(3).
Newton, T. (1995) Managing Stress-Emotion and Power at Work. London: Sage.
Novak, M. (1982) The Spirit of Democratic Capitalism. New York, Madison.
Rose, N. (1989) Governing the Soul: the Shaping of the Private Self., New York: Routledge.
Ruona, W. and Roth, G. (eds) (2000) "Philosophical Foundations of Human Resource Development Practice", *Advances in developing Human Resources*, No. 7.
Scase, R. and Goffee, R. (1989) Reluctant Managers: Their work and Lifestyles. London, Routledge
Senge, P. (1990) "The fifth discipline: the art and practice of the learning organization", Currency Doubleday, New York.
Tischler, L. "The growing interest in spirituality in business – a long term socio-economic explanation" *Journal of Organizational Change Management, 12*(4).
Vail, P.(2000) "Introduction to spirituality for business leadership" Journal of Management Inquiry, June.
Wager-Marsh, F. and Conley, J. (1999) The fourth wave: the spiritually- based firm, *Journal of Organizational Change Management, 12*(4).
Walsh, R. and Vaughan, F. (eds) Paths beyond ego: the transpersonal vision, Tarcher/Pedigree, Los Angeles, CA.
Willmott, H. (1993) 'Strength is ignorance; slavery is freedom: managing culture in modern organizations', Journal of Management Studies, 30:4.

U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)

ERIC

REPRODUCTION RELEASE

(Specific Document)

I. DOCUMENT IDENTIFICATION:

Title: 2002 AHRD Conference Proceedings	
Author(s): Toby marshall Egan & Susan A. Lynham	
Corporate Source: Academy of Human Resource Development	Publication Date: February 2002

II. REPRODUCTION RELEASE:

In order to disseminate as widely as possible timely and significant materials of interest to the educational community, documents announced in the monthly abstract journal of the ERIC system, *Resources in Education* (RIE), are usually made available to users in microfiche, reproduced paper copy, and electronic media, and sold through the ERIC Document Reproduction Service (EDRS). Credit is given to the source of each document, and, if reproduction release is granted, one of the following notices is affixed to the document.

If permission is granted to reproduce and disseminate the identified document, please CHECK ONE of the following three options and sign at the bottom of the page.

The sample sticker shown below will be affixed to all Level 1 documents

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

Sample

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

1

Level 1

☒

Check here for Level 1 releases, permitting reproduction and dissemination in microfiche or other ERIC archival media (e.g., electronic) and paper copy.

The sample sticker shown below will be affixed to all Level 2A documents

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE, AND IN ELECTRONIC MEDIA FOR ERIC COLLECTION SUBSCRIBERS ONLY, HAS BEEN GRANTED BY

Sample

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

2A

Level 2A

☐

Check here for Level 2A releases, permitting reproduction and dissemination in microfiche and in electronic media for ERIC archival collection subscribers only

The sample sticker shown below will be affixed to all Level 2B documents

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

Sample

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

2B

Level 2B

☐

Check here for Level 2B release, permitting reproduction and dissemination in microfiche only

Documents will be processed as indicated provided reproduction quality permits.
If permission to reproduce is granted, but no box is checked, documents will be processed at Level 1.

I hereby grant to the Educational Resources Information Center (ERIC) nonexclusive permission to reproduce and disseminate this document as indicated above. Reproduction from the ERIC microfiche or electronic media by persons other than ERIC employees and its system contractors requires permission from the copyright holder. Exception is made for non-profit reproduction by libraries and other service agencies to satisfy information needs of educators in response to discrete inquiries.

Sign here, → please

Signature: Kathryn S. Egan

Printed Name/Position/Title:

Organization/Address:
Academy of Human Resource Development
College of Technology
Bowling Green State University
Bowling Green, OH 43403-0301

Telephone: 419.372.9155 FAX: 419.372.8385

E-Mail Address: office@ahrd.org Date: 2-28-03

(over)

EL 030210

09/12/2003 08:27 FAX 6142921260 OSU CTR EDUC & TRNG EMPL 002

III. DOCUMENT AVAILABILITY INFORMATION (FROM NON-ERIC SOURCE):

If permission to reproduce is not granted to ERIC, or, if you wish ERIC to cite the availability of the document from another source, please provide the following information regarding the availability of the document. (ERIC will not announce a document unless it is publicly available, and a dependable source can be specified. Contributors should also be aware that ERIC selection criteria are significantly more stringent for documents that cannot be made available through EDRS.)

Publisher/Distributor:
Address:
Price:

IV. REFERRAL OF ERIC TO COPYRIGHT/REPRODUCTION RIGHTS HOLDER:

If the right to grant this reproduction release is held by someone other than the addressee, please provide the appropriate name and address:

Name:
Address:

V. WHERE TO SEND THIS FORM:

Send this form to the following ERIC Clearinghouse:

Acquisitions Coordinator
ERIC Clearinghouse on Adult, Career, and Vocational Education
Center on Education and Training for Employment
1900 Kenny Road
Columbus, OH 43210-1090

However, if solicited by the ERIC Facility, or if making an unsolicited contribution to ERIC, return this form (and the document being contributed) to:

09/12/2003 08:27 FAX 6142921260 OSU CTR EDUC & TRNG EMPL 003